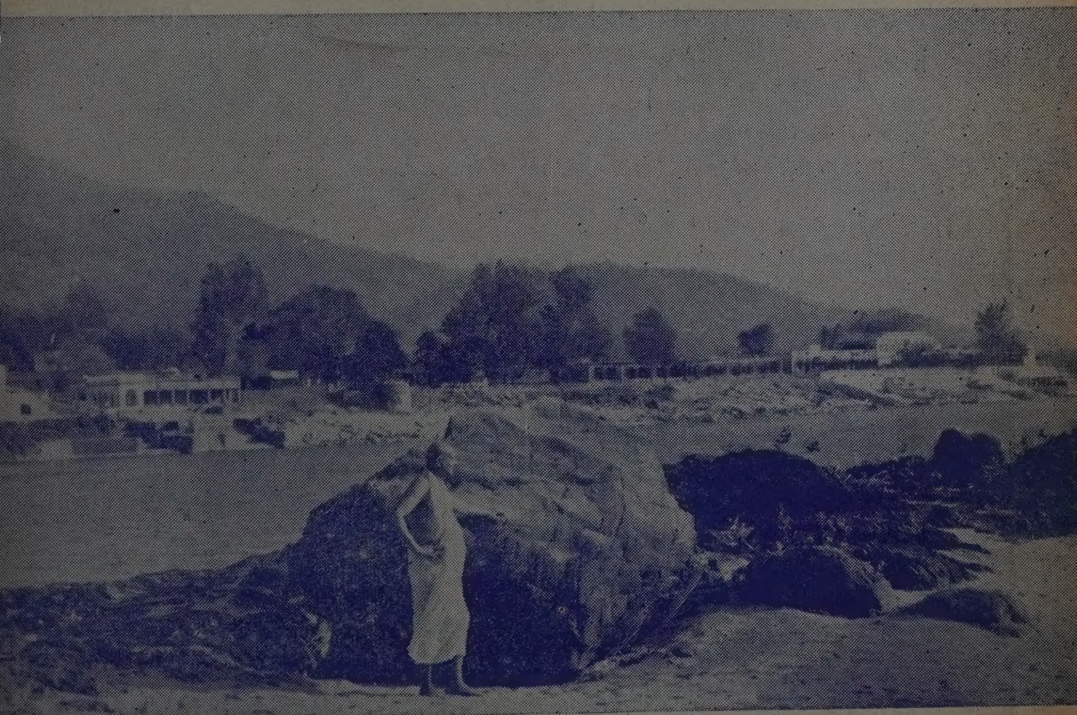


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35

1st August 1956.

Major General

Sri Yadhunath Singh
New Delhi

Brahman or the Supreme Self is realisable by the method of direct vision or intuition, though not knowable by the ordinary rational methods.

Unselfishness, love of all beings, and love of God are the three aids to Self-realisation.

Without appropriate preparatory discipline one cannot understand and discover the truths of Upanishads or Vedants.

May Lord bless you, Sivananda

RELIGIOUS CALENDAR

[Sivananda Nagar]

(16th August to 15th
September, 1956)

August

- 17 Ekadasi
- 18 Pradosha Puja
- 20/21 Purnima;
Upakarma;
Rakshabandhan
- 28 Sri Krishna Jayanti
- 31 Poor-feeding Day

September

- 1 Ekadasi
- 2 Pradosha Puja
- 4 Amavasya;
All-Souls Day
- 7 Varaha Jayanti
- 8 Sivananda Platinum
Jubilee (70th birth-
day of);
Ganesha Chaturthi
- 9 Rishi Panchami
- 12 Radhashtami
- 15 Ekadasi

Special Lakshmi Puja and
Ganga Puja on all Fridays



DIVINE LIFE

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Three Essentials of Sadhana

Sri Swami Sivananda

Many people, even after studying classical works on religion and philosophy, do not know what they should do in practice to attain the goal of life, viz., God-realization, and they seek enlightenment on this. The three things essential for God-realization are : (1) constant remembrance of God, (2) cultivation of virtues, and (3) spiritualization of all activities.

(1) *Constant remembrance of God*: There may be breaks in the beginning, but by repeated practice, gradually you can have constant remembrance. Constant *Namasmaran*, mental repetition of God's name, alone is possible for the vast majority of people. Awakening of *Kundalini* and raising of *Brahmakara Vritti* are very, very difficult, but when the mind is purified, they would come automatically.

(2) *Cultivation of virtues*: Of all virtues *Ahimsa* (non-injury), *Satya* (truthfulness) and *Brahmacharya* (celibacy) are the most important. If one is established in one virtue, all other virtues will cling to him. Watch the *Vrittis*. Introspect. Develop purity in thought word and deed. In the beginning, practise at least physical purity. Then mental purity will come by itself.

(3) *Spiritualization of all activities* : Feel you are an instrument in the Lord's hands and that all the *Indriyas* (senses) belong to Him. Repeat the formula : "I am Thine ; all is Thine ; Thy will be done." It is a beautiful formula for self-surrender. You may forget this formula and egoism may assert itself. But introspect again and again and find out your weakness. Try to be established in the feeling, "—I am an instrument in the hands of the Lord." Remember the Gita verse :

Self-Surrender

*Yat karoshi yadasnasi yajjuhoshi dadasi yat
Yat tapasyasi kaunteya tat kurushwa
madarpanam*

(Whatever you do, or eat, or offer in sacrifice, or give, or practise as austerity, do it as an offering unto the Lord.)

Praseeda devesa jagannivasa : "O, God of gods, Resort for the world, have mercy." It is a formula more potent than or as potent as *prachodayat*. *Pahi mam, palaya mam, prachodayat*—these are all tremendous formulae. They are very powerful. So, again and again remember them and their significance.

Sri, Rama saranam mama, Sri Krishna saranam mama, Hari saranam—these are potent Saranagati Mantras. Saranagati is taking refuge in the Lord, or self-surrender unto Him.

*Karpnyadoshopahataswabhavah,
Prichchhami twam dharmanasmoodhachetah,
Yat shreyah syat nischitam broohi tanme,
Dishyastheham shadhi mam twam prapannam.*

(Gita II - 7)

(My heart is overpowered by the taint of weakness; my mind is confused about duty. I ask Thee. Tell me decisively what is good for me. I am Thy disciple. Instruct me, who has taken refuge in Thee.) This is a Satguru-Saranagati Mantra.

*Sarvadharman parityajya mamekam saranam
vraja,
Aham tva sarvapapebhyo mokshayishyami
ma suchah*
(XVIII - 66)

(Abandoning all duties, take refuge in Me [the Lord] alone; I will liberate thee from all sins, grieve not.)

These are all Saranagati formulae. In the eighteenth chapter of the Gita there is a Sloka:

Instrumentality

*Yasya nahamkrito bhavo budhiryasya na
lipyate
Hatwapi sa iman lokan na hanti na nibadhyate*
(XVIII - 17)

(He who has no egoism, whose intelligence is not tainted by [the obsession of] good or evil, even if he kills the whole world, he neither kills nor is bound by the action.) Krishna said this to Arjuna when the latter shied away from the battle to which he was duty bound as a soldier when challenged by the aggressor.

Remember these Slokas. You will have the spirit of Saranagati. You will feel that the Lord is in you, and you are in the Lord.

After the day's work, offer whatever you have done to God. Do not identify yourself with actions. Feel that you are doing your duty as a detached instrument of the Lord's benevolence.

*Kayena vacha manasendriyairva
Buddhyatmana va prakritesswabhavat
Karomi yadyat sakalam paramai
Narayanayeti samarpagami*

Offer all actions and their fruits to God. Then you will not be bound. In this way you should spiritualize all your activities. Feel that the whole world is a manifestation of the Lord and you are serving the Lord in all names and forms, and whatever you do—your actions and the results thereof—consecrate to the Lord. Then your heart will be purified and will be ready to receive the divine light and grace.

Surest Method

Therefore, practise the three requisites,—constant remembrance of God, spiritualizing your activities, and cultivating virtues.

These three are very important. Practise them. This is the easiest, the quickest and the surest method for attaining God-realization.

*Bha sarveshu bhuteshu goodhatma na
prakasate,
Drisyate twagryaya buddhya sookshmaya
sookshmadarsibhih.*

(This Atman is hidden in all beings, but it is seen only by subtle seers through their sharp and subtle intellect.)

The intellect should be razor-sharp if you wish to understand the *Brahma Sutras* properly. All are not meant for it. Even then practical experience is essential. Therefore, to the vast majority, constant remembrance of the Lord, spiritualization of all activities, and cultivation of virtues—Ahimsa, Satya, Brahmacharya—form the most important part of Sadhana. These also constitute the noble eightfold path of Lord Buddha. These also correspond to the "Sermon on the Mount" of Lord Jesus. These are the essentials in all religions. So, kindly practise these, and attain God-realization. Love all. Be good and do good. May Lord bless you all.

Stages of Spiritual Evolution

Sri K. M. Munshi

(Governor of Uttar Pradesh)

The spirit of man is rooted in the mind. The mind is rooted in the body ; the body in material life. This life is again rooted in the organism of life made of the tree, the animal and the man. The living organism is rooted in the sunshine and the soil, the rivers and the mountains and the climatic conditions of the land. The collective welfare,—material, economic, social, political, moral and spiritual welfare—make for the health of this organism. Of them all, spiritual welfare is the most potent, for, by the sense of oneness which it creates, is the organism bound, maintained and vitalized.

Unfolding of the Spirit

There is yet a wider organism of life. We call it the world. It is a living organism though we know it not. It consists of a single organism, one world, dependent on the physical determinants of the globe.

The life of the globe is in its turn a part of the large, still wider life of the universe which has an organism of its own, physical, moral and spiritual. We are but the tiniest of its tiny fragments.

Underlying the whole universal organism is the Spirit unfolding itself through gradual stages to flower as the fundamental aspiration in man.

We must move out of our narrow, egoistic self to a vast foundation which reaches out to a collective consciousness of oneness with the whole of India, from India to One World, from One World to all Existence, not in thought, not in ideal, but by the aspiration transforming step by step the way of individual life and the life of the organism.

We must see and feel more and more universal consciousness. We must see, not in theory, not in belief, but in living and

feeling, all in ourselves and all in God, "all in Him and Him in all."

Fundamental Aspiration

God is, and He upholds the creation ; the Spirit is His expression in man, and the Law of the Spirit is supreme.

The aim of man's efforts is to transform himself, his fellow-beings and the material world, so that the Spirit is unfolded in life and God becomes manifest.

To understand, to realize and to follow the Law of Moral Causation is the first step towards the discovery and unfolding of the Spirit in life. In its aspects of non-violence, truth, non-covetousness, non-waste and non-possession, this law supports the Moral Order in the universe. It is ineluctable ; it imposes upon man the need to keep to the purity of means as much as to the ends. No man may achieve good by wicked means, be a devil in order to emerge as an image of God.

The divine element in man is the Fundamental Aspiration which yearns for light, love, beauty, bliss, joy, freedom and calm. Because of this he is not an atom moved by physio-chemical laws, not merely a unit of life like an amoeba, not a bundle of instinctive reactions, like an animal, not even a thinking machine as he believes himself to be. Because of it, he is a spark of divinity whose destiny lies towards his source, God.

Three Requisites

He who chooses God, in this way, is chosen by Him.

No achievement is possible without the next determining element, *utsaha*, or unwavering zeal. When this is supported by resolute will, *dhriti*, it is converted into yearning. "My zeal for the Lord hath

eaten me up," said an Apostle. The aspirant has similarly to be "eaten up" before he can make any progress. As Patanjali says, Yoga comes easily only to him who has developed intense yearning, *samvega*.

Ramakrishna yearned for the Divine Mother so intensely that he was ready to die if She did not appear, and She did appear to him.

It is this zeal when properly developed that enables the aspirant to pass one milestone after another. The first will be reached when his fundamental aspirations towards Beauty, Freedom and Joy become pure and intense. The second, when the resolute will, properly developed, maintains the strength of the effort unimpaired.

The third, when the lure of the senses is overcome and attachment, wrath, or fear, fail to sway the aspirant from his course.

If the aspirant has developed the resolute will even a little, in the first stage, he will not have wasted his effort. His mind will slowly become one-pointed and remain fixed on the goal of self-realization. All other goals will become illusory.

In the next stage, the moulds of the ego—desire, egotism, pride, anger and violence, will be broken. When the ego begins to dissolve, peace descends on the soul of the aspirant. He acquires the calmness of that faith which knows no wavering, no tension, no disquietude, no regrets, no anxieties, no impatience. The moment he develops this peace, he is ready to receive God; he becomes God-minded.

Supreme Fulfilment

In the further stage, God-mindedness will take the shape of continuous readiness to welcome God, to contact Him and to live in Him. Desires, pleasures and sorrows then afflict the aspirant no more. All created things appear equal because they are His. There is a feeling of unfading

joy. This individual mind is slowly being transformed into the spiritual mind, where the presence of God is ever present.

In the third stage, there will be stray moments when the aspirant will develop a sustained sense of identity with God. This will gradually become a fixed habit. His mood will be one of complete surrender to God.

In the first stage, the endeavour of the aspirant, though he retains the ego in its native form, is inspired by a force which transcends it. In the last, his individual will is merged in God's and acts in unison with it.

The aspirant's egotistic emotions are then replaced by the movements of Love, Bliss, and Freedom. The aspirant is then no longer an individual centre of consciousness but has entered God and is a centre of universal consciousness. Then what he used to call "me" is found to have been no more than the toy of countless extraneous influences.

This brings the aspirant to the goal of self-fulfilment which is nothing but the expansion of the individual ego till its narrow shell is broken to merge in God. Even the desires and impulses, which he thinks constitute his individual freedom, are dissolved. True freedom has been reached.

Training is Essential

But we have to be careful. The mere knowledge of the process by which the ego is merged in God is not a living truth. It is not realization; neither it is self-fulfilment. Sometimes, as people studying Yoga have found it, this little knowledge, instead of bringing humility of surrender, feeds the ego. He is then inclined to assume prematurely that he is God's instrument.

This is a false and dangerous assumption. It may produce inertia; it may

develop conceit and megalomania. Anyway, it is bound to arrest all progress.

It is not easy to surrender our individual will to the higher will of God. It requires a long training in receiving and responding to right influences.

This preliminary training takes two forms :

In one of these forms, the aspirant has to train himself to turn his egotistic activities towards light and truth by maintaining the fundamental aspirations towards Beauty, Freedom and Joy at white heat.

In its second form, these activities have to fulfil the mandates of God by a conscious obedience to Him.

When this training has been undergone, individual energy will cease to be personal

and separative. It will form part of the functioning of God's will, but the aspirant has to be watchful. There are no railway signals to indicate when and how the individual energy has been merged in God's. For long, individual effort might not appear to have made any progress. Even if it has made any progress, there is no guarantee that it will steadily maintain its new functioning, and at all times the test is that, as the aspirant takes one step after the other, egotism, impurity and ignorance progressively lose their hold over him. The mind encompasses a larger scope of vision. There would then be ever-increasing humility and peace. (*A paper submitted to the Seventh World Religion Correspondence Congress held under the auspices of the Ananai-Kyo, Japan*)

Spiritual Heritage of India

Dr. T. M. P. Mahadevan, M.A., Ph. D.

(Head of the Department of Philosophy, University of Madras)

(A recent Discourse given at Sivanandashram)

There is a saying in the *Dhammapada* that the good report of a great man travels far and wide like the reputation of the Himalayas. Here we have both the physical and spiritual Himalayas, and the reputation of the latter has travelled farther and wider than the fame of the former.

If Bharatavarsha is great today, it is not because of our geographical extent, it is not because of our economic power, not because of anything else ; it is because of our unbroken tradition of spirituality, and the Himalayas represent India's spirituality. I am not one of those who believe that the Indian people as a whole are more religious, are greater spiritually than any other people in the world. Having gone round it, I know that there are great and good people in every corner of the globe. In the most sophisticated city you

will find some one or other, humble souls, serving in a silent way the entire humanity, praying in seclusion ; and so, as a race, as a people, we cannot claim to be more religious than any other people or race.

But if India is a spiritual land, if India has a genius for religious life, it is because there is something in her atmosphere that makes for the appearance of great geniuses of spirit in every age. Even in the most decadent of times in India's history, there were great men, great men of spiritual vision, great men who saw far into the future, great men who guaranteed the well-being of the entire human race.

Sankara

May I remind you that when the great Sankara was born, our country was in a chaotic condition. His was

not a political mission. His was not the way of violence and, therefore, he did not attempt to create a monarchy or empire, although he would have succeeded if he had wanted to. He came for a greater mission. He knew that for a thousand years India was bound to go through the travails of political slavery. He knew all this, yet he wanted that our country, our people, should hold together, should not go down under the weight of the foreigners' heels, and, therefore, he strove for the cultural unity of our country. He went up to the vastness of the Himalayas; he went down to the Cape several times; and he established institutions to safeguard the spiritual unity of our country.

Pedestal of Greatness

As I am fond of saying, spiritual India knows no frontiers at all. Although physical India, the geographical India, is limited in extent, the Spiritual India has no frontiers at all, and it was this spiritual India that Acharya Sankara wanted to preserve for the future of humanity, and great men like Acharya Sankara have come from time to time, and even today we find before us great geniuses in spirit. It is because of them that India is unique. It is because of them that we can claim India to be a spiritual country not because of the millions of mouths that have to be fed every day, not because of the millions of mouths that are being added on year after year. It is because of this unbroken spiritual tradition that our country is great. It is only when we realize the unique place that India occupies in the world today and strive our best to follow such great men and sages whom we have before us that we shall be proud to call ourselves Indians, sons and daughters of Bharatavarsha.

So I am happy to be with you tonight, because this is a rare occasion which does not come to one every day. One or two

earn it, and I am glad to know that I have earned it today, and I am much gladder, because this speech of mine happens to be the eighth-of-the month speech. On this day we honour in a special way Swami Sivananda, because this happens to be his birthdate. And may I join you in offering my homage to him and in praying that he should continue to guide us for many years to come?

Union for Study of Religions

When I knew that I was coming along to Rishikesh I wrote to Swami Sivananda about my coming, and I also told him that I would like to take this opportunity of introducing an organization in this place with which I am connected. The organization's name is the "Union for the Study of Great Religions." When I was asked to take charge of this organization in India, I wrote to Swamiji about it and immediately I got the response saying that this Ashram would co-operate in every possible way in the work of the Union.

I know that the work which is connected with the Union is being done here every day, and the work is to unite all those who believe in religion, who attempt to follow the way of the Spirit, and to convert those who either doubt or have gone along the negative path. Now, that is the purpose of the Union, and that purpose is being fulfilled in such Ashrams as this. Here already several sessions of the Parliament of Religions have met. As a child I remember the great parliaments or congresses of religion that were conducted by Swami Rajeswarananda, in Madras; and from those days onwards I have developed a passion for religion—not religions in the plural, but religion in the singular, and it was, therefore, easy for me to agree to take charge of the Union in this country.

This Union was started at Oxford when

Dr. Radhakrishnan stayed there as Professor of Eastern Religions and Ethics, and the moving spirit behind this work was the late Prof. H.N. Spalding, who was responsible for creating this chair at Oxford. Spalding, Radhakrishnan and a few others met and wanted to do something so that humanity may get the benefit of the light of religion, so that in the name of religion people may not quarrel; and, therefore, they thought of a plan, and the plan took the shape of the "Union for the Study of Great Religions." Just a few months before his death, Prof. Spalding wrote to me and asked if I would act as the Union's Secretary for India, and I readily accepted the invitation. Now I thought that I could take this opportunity of speaking to you about the ideas behind this movement, because those ideas are not different from those with which we are familiar under the name of Vedanta. Vedanta is not one religion among religions. Vedanta is not a particular faith. It is the essence of all faiths. It is the heart of all religions, and, therefore, the aim of Vedanta is to unite all people who are religious, and what is more, to unite even all those who call themselves irreligious, because no one can be irreligious in the true sense of the term, and this Vedanta is the symbol of the spiritual heritage of India.

Astika and Nastika

In India, we have had groups of people who denied the existence of God and denounced the authority of the Vedas, and they were called 'Charvaka,' materialists, but materialism in this country was not a full-fledged school of philosophy. As I sometimes say, it is a *Samyaikadarshana*, it is a temporary mood of the mind; it is a passing phase and will not remain for ever, and so even the Charvaka cannot be a Nastika (atheist) for all time. He must become an Astika (theist) sooner or later. Going a

step further, I would say, even the Charvaka, when he is in that mood, cannot be a total Nastika. As Sankara says in one place of the *Sutra-Bhashya*, no one can be a total denier, no one can deny the Self, because he who denies is the Self.

य एव हि निराकर्ता स एव तस्य स्वहम् ॥

Orbit of Belief

So even the Charvaka, the doubter, the denier, cannot be a Nastika in the total, plenary sense of the term. So everyone must be an Astika, must believe in something or other. Some believe in things of value and others believe in things of disvalue. If you will not believe in God, you will have to worship mammon. So no one can escape the orbit of belief. Everyone is being drawn by the gravitational pull of faith. If you destroy the Father in Heaven, if you deny the Messiahship of the Christ, if you burn today the holy Bible, you will have to honour Lenin or Marx and make *Das Kapital* your Bible and create your own church. You cannot escape faith. Faith is coeval with man. Faith is that which moves the Spirit in man. Sometimes the faith may be wrong. The faith may be evil. At other times the faith may be good.

As many of you know, one of the chapters of the *Bhagavadgita* is entitled "Devasura-sampadvibhaṣayoga." There are two types of character, the Daivika and the Asurika, (the godly and the ungodly). The Puranas describe recurrent wars between the gods and the demons, and they tell us that every time the gods won a victory over the demons. But this is only an allegory. The warfare rages in the heart of every one of us, between forces which are godly and those which are ungodly. We are believers all the time. But sometimes we believe in evil things, at other times in values that are good. The Devasura-samaya (war between gods and demons) goes on in the

heart of everyone, and, therefore, we cannot look down upon any creature and say, "he is despicable; I will have nothing to do with him, I will not touch him even with a pair of tongs." If we do so, we ourselves become evil. Evil enters our hearts.

Purpose of Religion

The Devas (gods) and the Asuras (demons) are not two distinct racial groups. We are mixtures of both. Sankara in his commentary of the Gita makes this clear that when good tendencies are predominant in us, we become gods. When the tendencies of the opposite nature become strong, we become demons. When a balance is struck, we are simply human. So we have to aim at first to strike a balance as a stepping-stone to the strengthening of the godliness in us.

देवीसंपद्धिमोक्षाय निबन्ध्यासुरी मता ॥

The heritage of the gods leads to liberation, takes us to immortality, whereas the heritage of the demons leads us downward, forges more fetters and makes us bond-slaves. So this fight between the godly and the ungodly goes on in our hearts, and the purpose of religion is to strengthen the forces that make for goodness and subdue those that make for evil. The purpose of religion is simple. All other doctrines and dogmas are of minor importance. Every religion worth its name, however low it may be considered, has for its purpose, the ennobling of man's character, the strengthening of the good forces in him, the raising of his moral and spiritual standard. That is the object of religion. That is the purpose of faith, and, therefore, as far as this central purpose of faith or religion is concerned, there is no difference, no distinction, no quarrel, between one traditional faith and another. The prophets, the great sages and seers, speak with one voice. They give one message. It is the lesser men who do not have that vision and level

of perception that misinterpret religion and quarrel among themselves.

Buddhism

Take the example of Buddhism. Buddhism was not killed in the land of its birth. In fact, Buddha was born a Hindu, and he died a Hindu. It was only later that Buddhism became a separate religion. Buddha came as a reformer. Buddha wanted to purify the social fabric of our country. You can quote almost parallel passages from the Upanishads to those you find in the *Dhammapada*. For instance, the 'no soul' doctrine is nowhere to be found in the *Dhammapada*, which according to the Buddhist tradition itself consists of the sayings of Lord Buddha. So, after Buddha, several schools of Buddhism arose and they quarrelled among themselves and the schools of Buddhism gradually went out of use. It is not the fault of Vedants. If the so-called orthodox schools have gone out of use, like the Nyaya and Vaisheshika, we do not say that these have been sent away from India. Our oldest tradition, our philosophical heritage, has grown by absorbing things of value, by purifying itself periodically. This is the tradition of Indian culture. Doctrines do not matter. It is life that is of the utmost importance. If we take care of life, doctrines will follow.

One Reality

In the *Rigveda*, which is the earliest religio-philosophical literature, a great seer says :

एकं सद्भिर्ग बहुधा वदन्ति अग्निं ।

यमं मातरिश्वानमाहुः ॥

"Reality is one, but sages give it various names as Agni, Yama, Matarisva." In the theological parlance of the day, the names of Agni, Yama and Matarisva are mentioned, but we can well understand the spirit of these names; whatever be the name by which you call God, it is the same God

that you worship. In a couple of well-known stanzas the Lord of the *Bhagavadgita* has given to humanity the charter of spiritual freedom for all time to come :

यो यो यां यां तनुं भक्तः श्रद्धयाऽर्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तासेव विदधाम्यहम् ॥
ये यथा मां प्रपद्यन्ते तास्तथैव भजाम्यहम् ।
मम कर्तानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥

(In whatever form I am worshipped, in that form I accept that worship. Whatever be the way in which a devotee approaches Me, I accept him.)

आकाशात्पतितं तोयं यथा गच्छति सागरं ।
सर्वदेवनमस्कारः केशवं प्रति गच्छति ॥

(Just as waters from the heavens falling in different places, give rise to several rivers which wend different courses but reach the same identical sea, even so, the obeisance offered to God in various ways reaches Him alone.)

Hindu Religion

So far as Hindu tradition is concerned, there can be no room for quarrel, there can be no basis for religious strife. It is true that sometimes we have become misguided and have quarrelled among ourselves on grounds of religion and faith. That is because of our ignorance, that is not the fault of the faith itself. That is not the fault of religion. Our religion has no name at all. It is not a founded faith. It does not depend on any single personality. We call our Dharma 'Vaidika,' 'Sanatana,' the religion of wisdom, the religion eternal, the religion that is timeless. If there is any religion that has no proper name, that does not depend upon any individual personality, that is what is known as Hinduism. So there can be no limitations.

There are others who believe that their faith must become the universal faith. This is the basis of what is known

as conversion and proselytism. They believe that God has shown a unique path to them alone, and that unless the rest of mankind adopts that path, there is no salvation for it. Now, this is responsible for enormous cruelty in the name of God, in the name of religion.

Reason for Indifference to Religion

Very often the criticism is levelled against young minds of India today, that they are becoming ungodly, that they are going away from religion, that we are heading for times which are terrible; but if you analyze this criticism, you will find that there is not much basis for it. The young people cannot be blamed for this situation. When they find that there is so much of quarrel and so numerous acts of inhumanity in the name of religion, little wonder that they turn away from religion. When they find that, in the name of God, in the name of religion, in the name of faith, man becomes aggressive, violent, greedy, bigoted and dogmatic, I ask, is it a thing for surprise that young intelligent minds hate religion? But there is no real reason for such hatred, we know.

What I am trying to make out is that the so-called enthusiasts for religion have not understood their business. Even the leaders of churches—I use the word 'churches' in no narrow sense,—have misled their followers, and therefore there is a questioning of value and authority of faith today. If only we can show to the enquiring minds that this is not religion, that religion is the very opposite of this, I see no reason why the young minds cannot be changed. From my own personal experience I can tell you that the heart of the youth of India is sound today. Provided the proper approach is made, the youth will respond properly. It is because of wrong leadership that the youth are going astray.

Uniformity is Impossible

No. one can even dream that there will come a day when there will be one formal faith for the entire humanity, because that is contrary to human nature. There are others who believe that a new universal religion can be created by putting together some features taken from the various fundamental faiths, that we can create a new faith which will become universal, but that again has not succeeded, and is not bound to succeed. If you cut flowers from various plants and make a bouquet to adorn your drawing-room, those flowers will fade away on the next day. They will not survive. If you remove the flowers from the living plant, they will not last long. Similarly, if you remove some doctrines and some practices from each of these religions and create a new faith, make an amalgam, this thing is bound to fail. Akbar tried it; he failed. Others in our own time have tried it; they have failed, too. Means of approach are bound to be different. Even as no two faces agree in all respects, but yet they are fundamentally of the same type, even so, no two minds are identical, even though they share in a common central nature; and as there are many minds, so there should be many faiths.

Inner Conversion

Conversion has to be vertical and not horizontal. If you change your label, you do not become a better man. It is only when the inner Spirit grows that there is real conversion, and that real conversion is possible in any genuine religious tradition. The aim of Hinduism is not to make Christians Hindus or Muslims Hindus, but the aim, as Swami Vivekananda said, is to make a Christian a better Christian, a Muslim a better Muslim. So all these external labels are accidents. What is important in religion

and faith is the inner fire of spirituality. When that burns, then all the other things are immaterial. That is why a great psychologist and philosopher of America, William James, in his book, *Varieties of Religious Experience*, tells us through psychological analysis of representative saints of the world, that all these great men speak one and the same tongue, and that they belong to one and the same tribe. Wherever they may be born, in whatever time they may live, they have one identical message, and that is to call man back from his brutish nature to his innate divinity, which is his birthright. This is the purpose of religion. The salvation of humanity lies in Spirit, and in nothing else.

The Ultimate Value

India's genius lies in spirituality. The day she forgets that, the day she loses that, that day she will perish. There is no doubt about it. The fact that she has not lost sight of it, the fact that she still remembers it, is because, as I said earlier, of this unbroken succession of saints and sages, who keep on dinning it into our ears. Look at the enormous volume of books and pamphlets that flows from this place, (Sivanandashram)! And what is the purpose of all this? It is to keep on reminding us what our heritage is, what our goal is, what our genius is. So we have a mission and that mission we should never lose sight of. While we must grow stronger materially, economically and spiritually, it is the last that is the goal. As all of you know, of the four Purusharthas—Artha, Kama, Dharma and Moksha—Artha and Kama have value not in the intrinsic sense, but only in the instrumental sense. Even Dharma has only instrumental value. It is Moksha, spiritual freedom, that has the sole intrinsic value. Political power and economic strength

have value only so far as they go to strengthen our spiritual might. That we can never forget.

V e d a n t a

So, it is in keeping with the mission of India, it is in keeping with the mission of our country that the aim and object of the "Union for the Study of Great Religions" have been conceived, and they can succeed only when the spirit of Vedanta pervades everywhere, and I am glad to say that the spirit of Vedanta is fast spreading,—fast spreading in other countries,—a fact which many of us do not realize. The reason is that Vedanta is the universal faith of man, the perennial philosophy. It has no narrowness. It means the end or the goal of wisdom, the end of all spiritual endeavour, and that is common to the entire mankind. While all other aspects of our religion, like rituals and so on, may be conditioned by time and space, may have their own forms, so far as Vedanta is concerned, there is no distinction based on birth, creed or nationality or any other form whatsoever.

But there are four conditions required of the followers of the path of Vedanta. They are *nityanityavastu-viveka* (discrimination between what is eternal and what is non-eternal), *shamutrarthaphalabhoga-viraga* (detachment from perishable things which one may gain here or hereafter), *shadsampat* (cultivation of cardinal virtues) and *mumukshutva* (longing for liberation); and these anyone can cultivate; whether of the East or West, North or South, anyone can acquire these qualifications.

Gaudapada, who is said to have performed Tapas for ages in Badrikashrama, says:

अद्वैतं परमार्थो हि द्वैतं तद्धेद उच्यते ।

And again :

विवक्षामो न तैःसार्थं अविवदं निबोधत ॥

"Advaita is the truth. Dvaita is only a variation thereof." Just as there can be no

quarrel between an organism and the various limbs, even so, there can be no dispute between Advaita Vedanta and other systems of thought. There is also an *akhyaṅka* in the Upanishad, where the hands and legs thought that they were unnecessarily exerting themselves for feeding the stomach. They struck work, with the result that they, too, became weak and could not maintain themselves, and then they realized that their interests were not different from the interests of the organism as a whole. Though other schools may think that they are opposed to Advaita, but as far as Advaita is concerned, there is no opposition whatsoever. It is only from the circumference that the radii seem to be different, but at the centre they are identical.

Advaitic Attitude

Vedanta does not reject anyone, not even the atheist, not even the non-believer, the agnostic, or the doubter. Everyone has his place, because everyone is bound to evolve. Mukti again is not an individual affair. Moksha is an experience which knows no individuality. Advaita-Moksha is not liberation of an individual or for an individual. It is release from individuality, and so there can be no distinction whatsoever, and there is hope for everyone. Empirically speaking, speaking the language of time, we might say that a single individual, so and so, takes lesser time than another, but from the standpoint of the eternal, from the standpoint of the timeless, Moksha is indivisible. Moksha cannot be divided. So in Advaita-experience, there is no plurality.

मृत्योः स मृत्युमाप्नोति य इह नात्रेव पश्यति ॥

(He who sees plurality here, as it were, goes from death to death)

So, *per contra*, he who enjoys universality, he who has that unitive experience

he alone is immortal. Even this is speaking in the language of Maya. When we say 'he' and 'he becomes immortal,' we adopt the language of Maya. Jivanmukti is a difficult concept to understand. It is only from others' standpoint that a Jivanmukta appears to be an individual. It is a difficult experience, but everyone must try to approach it, and gain it. That is the aim of Advaita Vedanta, and from that standpoint,—if standpoint it may be called—we say that religion is one, that the Spirit is one. If we have this faith, this faith which is open-visioned, then there will be peace and goodwill among mankind. It is for that we are striving.

If we remain firm and strong on this bed-rock of unity, sympathy, universality,

love, if we remember this goal of our culture, if we can remember this mission of Vedanta, then we shall become flowers of humanity, spreading fragrance everywhere, with no ill-will, nothing that is bad, nothing that is repulsive and repugnant. In spite of our weaknesses, in spite of faltering steps, in spite of various defects that we have, I have every hope that we shall succeed with the strength that we will receive from the eternal, spiritual culture of our country. May God bless this land. May God make our nation strong spiritually. May the great strength and spiritual inspiration of the living witnesses to this Truth guide us, so that we can move forward and onward, and not only make our lives sublime, but also contribute to the sublimity of the universe.

Stray Thoughts on Religion

Sri Arthur Moore

(England)

Toleration can lack healing virtue if it merely proceeds from indifference or contempt. Genuine toleration, perhaps, deserves a better name, for to tolerate something really only means that you manage to put up with it. The genuine religious toleration which produces harmony springs from humility, and not from arrogance.

The human mind at present is quite incapable of understanding all the mysteries of the universe or apprehending the whole nature of an omnipresent, omniscient and omnipotent God—if it were, the scientists would be out of a job—but the different religions provide different illustrations and different methods of approach and worship. Those who have been brought up in the practices of one religion may either be fanatically convinced that it contains the

whole truth, and consequently be intolerant of other faiths, or they may be aware that their faith and the comfort and spiritual satisfaction they get from their history and upbringing and that other forms of worship and other aspects of an infinite ocean of being may be equally valid for those of a different religion.

Image Worship

If we believe that "knowledge grows from more to more," and that error gradually gives way to truth, it is reasonable to suppose that mankind will ultimately arrive at a basic religion. Clearly, such a religion would be without dogma and without ritual. Men could still worship God in the separate ways to which they were accustomed. Those who find images helpful could continue to use images, and those who find images an anthropomorphic hindrance to their realization of an all-

pervading, immanent and infinite Spirit, could worship in their own way, but would understand their common object. This question of image-worship is the bedrock of the whole matter.

All the great religions bear marks of the struggle between these two schools of thought. In the history of the Jews, there is the ever-recurring tale of schism and the breaking away from the Mosaic Commandment "thou shalt have none other gods but me" to worship Baal, or Ammon, or Moloch and to set up images of king after king. The wise Solomon, who was no exception, built a temple for Moloch on the Mount of Olives. Christianity went precisely the same way. In Prof. Oman's *History of the Dark Ages*, you may read how continuous was the see-saw between image-worshippers and iconoclasts in the early and medieval periods. One Byzantine Emperor would favour the image-worshippers and they would represent the ecclesiastic power in the Empire. His successor would be an iconoclast, and reverse the position. The Reformation turned largely on the same point, and the issue still divides Catholics and Protestants. It has also been the main case of schisms in Protestantism. The Puritans objected to stained glass windows containing pictures, and even to the ring in the marriage ceremony as savouring of idolatry, and similar ideas produced successive crops of non-conformity.

Islam is the most strictly monotheistic of all religions, but in Persia and amongst Sufi sects elsewhere, the artistic instinct has rebelled against the austerity of the Islamic doctrine. The Buddha preached a difficult doctrine, which some interpret as abolishing even the concept of God, but millions of his humble followers worship his image, and, indeed, his image is the omnipresent central fact of Buddhism.

The Inner Meaning

I was brought up a Protestant and I owe the understanding of the inner meaning of image-worship which I later acquired entirely in the East. An interest in the Sufis and the Persian mystics began it and some acquaintance with Hindu philosophy complemented it. The point which the literal monotheist misses is that the so-called image worshipper can be a monotheist, too. To the religious philosophers of Asia, and also to the common people, in general, God is not outside the universe. He is *the* universe; all matter is alive (precisely what the scientists are now telling us), and as the one, infinite God is everywhere, He can be worshipped even in stones, and a human artist can certainly reveal divine life in an image of wood or stone, and in line and colour. Nor again is there anything incompatible between pure monotheism and prayers-not directly addressed to God. In this life we look to human teachers and counsellors for help and guidance in our problems, and if we believe in survival after death, there is no inherent unreasonableness in praying to saints who were known for their love of and sympathy with suffering humanity.

Most of the "gods" of the Hindu pantheon are believed to have once been mortals, historic characters, who lived in particular parts of India, and the memory of whose actions still survives. Nobody really mistakes the image for the person, but the image is a help to many, as are pictures of the Virgin and the Saints to Christians, and as our friends' photographs help to keep us in some kind of telepathic communion with them. To end the idle quarrel between the image-users and the iconoclasts seems to me a basic task for those who strive for religious unity in the world.

Nobody can compare with the founders of religions in influence over mankind. Their precepts may seem to be neglected, but the magnetic power persists from age to age. Hundreds, or it may be thousands of years after their death, they can inspire devotion and also fanaticism in masses of people. Aristotle and Plato, Spinoza,

Descartes, Hume and Kant have no such power, nor can intellect alone ever compete with feeling and emotion. For a universal religion, there will have to be a marriage of the two. (*From a discourse at an international congress held under the auspices of the World Fellowship of Faiths*)

God - Communion

Rev. Dr. Joseph Murphy, D.D., Ph.D., LL.D.

(Los Angeles, California)

[From a Discourse given at Sivanandashram on 8th July, 1956]

As a man thinks, so he becomes. Thought and feelings represent man's destiny, whether he knows it or not. We know that all is law, yet all is love. Everything works according to divine order. If a boy throws a ball and breaks the window, we may say that it was an accident, but scientists can prove, it was all done according to law.

We find an awakening in the world today. People are realizing that consciousness is the only cause. Consciousness is what man thinks, feels and believes. There is no other cause, no other power, no other presence. The scientific thinker does not give power to external things. He does not make the phenomenalistic world a cause. The scientific thinker does not make an effect a cause.

Perspective

Whence cometh evil? The so-called evil comes from the darkened mind of man. It comes from the twilight in the mind of man. We are seeing through a darkened glass. There are many dark spots in our mind. But when man begins to discipline his five senses through spiritualizing his thoughts, feeling and emotions and his reactions to life, then he spiritualizes his whole mind and soul, which is his subjective self, and then, he begins to look out

through the eyes of love. When I look with the eyes of beauty, I no longer see anything ugly. "To the pure, all things are pure."

Jesus was a man like all other men. Some people have an idea that we in America worship Jesus. We do not worship any man, for it is written that you shall worship only God. We pay respect to Jesus, Buddha, Zoroaster and all prophets of the world. They were all illumined men, but we worship God, not Jesus. Jesus was an illumined man born like any other man. I want to make it very clear that man is his own Saviour. There is no man to save you. If you are thirsty, and someone gave you water, that would be your Jesus or your Saviour.

Supreme Awareness

God is responsive to the nature of our thought. God is the awareness in all men. He is the being that digests my food, that transmutes it into tissue, muscles and bones. The subconscious, the intellect and all parts of your body are projections of that faceless, formless awareness within you. You call it *Om*. We call it *I am*. The words are synonymous. We have a common father, progenitor or source. God is life. Life is one and indivisible. Knowing that *I am*, is God. It is the silent

presence and power. We cannot define God, for no one can comprehend God in toto. You cannot see the mind or spirit. We see God in the same way that we see an answer to a mathematical problem.

The term 'Christ' represents the eternal Logos or the wisdom and the power of God functioning in the mind of man. That is the meaning of the word called 'Christ.' Another meaning is Buddha. That means the 'enlightened one.' When your intellect is illumined by the light, meaning when your conscious and subconscious mind unite together, and when you mentally and emotionally unite with your good, or ideal, then you are functioning in divine order, bringing order and harmony into your life. That is the action of God or 'Christ' taking place in the mind of man.

Prayer

Prayer means to accept as true what your reason and senses deny. For your reason and your senses deny what you pray for. The door of your senses is shut when you pray. One should shut out the senses, close the eyes and shut out the influence of the world and turn to the God-Presence which is within. Prayer is a silent communion with God-Presence, sometimes called the secret place of the Most High. This process of communion with God-Presence through the medium of your own thought is called entering into the sacred sanctuary. In prayer, you move from time to eternity. There is no time or space in God. God is faceless, shapeless and timeless.

Concept of God

God is the bad man's deliverer. God does not condemn anyone. His eyes are too pure to behold iniquity and He does not look down upon evil. God is holy and perfect, ever the same in man's own inmost being, absolutely one, whole, complete, perfect, indivisible, timeless, motionless and ageless, without face, form or figure,

the silent presence deep in the hearts of all. The absolute does not judge. All judgment is given to the son. We are all sons, and the judgment I come to is my verdict, the conclusion in my own mind. If I believe that there is a God in the skies and that He is going to punish me because of the sins that I committed, then all the days of my life would be confused and chaotic and I will be a vacillating, neurotic being.

The greatest and most important thing in all the world is to get a right concept of God, for your belief about God governs your entire life. "Man is belief expressed." What do you believe about God? This is the most important question in your entire life. The answer can be, "I believe in a God of love, in a God of gentleness, kindness, indescribable beauty, boundless love, infinite intelligence and absolute harmony." Scientist Jeans said "this world was created by a thinker thinking mathematically." We see rhythm, order, proportion and beauty everywhere. Mystics realize that behind the chaos and confusion, there is ever-abiding beauty, peace, harmony. The confusion is all on the surface; in the depths of yourself there is absolute stillness.

Divine Responsiveness

Dr. Carrell said, "The day will come when all doctors will pray for their patients." He said that he had seen people in France and even in the research hospitals in New York, who were pronounced incurable. The doctors had done everything. In some cases the kidneys had not been functioning for four days, and friends came and formed a little circle and prayed for these people. A light came into their eyes, the kidneys began to function and the miracle of God took place—because a group of people prayed. God is responsive. God wants man to be happy. God knows nothing about diseases. "I am come, so that you can have life."

Thought

"Man is what he thinks all day long." That is absolutely true. Every thought, or idea, has its own emotion. Call forth the emotion, the feeling of the good, and then the truths of God will be written in your heart and inscribed in your inward mind. The powers of nature are not evil. It depends upon how you use them. You can use water to drown a child or to quench his thirst. We may misuse the laws of our mind. The only evil in the world is ignorance. The only sin is ignorance. The only punishment is the automatic reaction, if you misuse the law.

If I make an erroneous judgment, the law of my mind responds to that erroneous concept. If you dwell on delay, the subconscious mind will take that as its request, and proceed to bring delays, obstacles and impediments into your life. That is the nature of the deeper mind. The latter is called the law.

Right Attitude

You cannot help a person, if you dwell on his shortcomings and sickness; then you are giving him negative suggestions, but if you want to help him, or heal him, close your eyes, get still and realize that God is in that man, even though he is a drunkard, and that the peace of God enters his body and mind. You must feel this. You must get into this mental atmosphere or mood. It is impossible for a sincere person to pray in the above way and not get results. It would be absolutely impossible for a healing not to take place. The only requirement is faith, understanding and perseverance. Realize the idea of harmony, peace and health for the other person, then know that, in mind, there is no time or space. All that you have to do is to take the other's request and make it your own. Mention his name. That establishes identity. Then feel harmony, peace, the glory and intelligence of God

operating in his mind. That idea is resurrected in the other's mind, because in the mind there is no time or space, and a healing then takes place. Healing is a change of attitude, a change of feeling. The other person does not have to know that you are praying for him. This is called silent treatment or absent treatment. Some call it prayer.

In prayer you see the other as he ought to be, not as he is. If I see you as you are apparently, that is not helping you.

Study of Mind

The Bible is a psychological drama taking place in the consciousness of man. Man's mind is the vineyard. "Let God arise and his enemies be destroyed." This means the evils in the mind such as anger, doubt, confusion, hatred, etc., are transformed through falling in love with God's truths.

When we come to the study of the mind or spirit, the first lesson we learn is that we must walk with the companions of God, in our mind. We must walk the sun-lit streets. Do not walk with fear, hatred, ill-will, resentment, prejudice, or antagonism. These are the gangsters in the mind of man. They rob him of peace, harmony, and he becomes a neurotic. The modern man, who is awakened to the truth, is not shocked when you tell him that there is an emotional cause behind all diseases. There is a mental and emotional cause behind even the so-called accidents. There are no coincidences. Coincidence is the perfect working of a precise law. It is one power and one intelligence bringing about the so-called coincidence. To forgive is to give something, give love for hatred, give goodwill for ill-will. Then the miracle of God will take place in your life. This marvellous power is in you.

Reality of Life

Life is real. Each one here is invisible. You say, you know me. No. You see the

outline. You do not see my dreams and aspirations. The reality of man is mind and the spirit. We are all invisible. That is the reality of us. Divest yourself of your name, your form, race. Who are you? You are spirit. That is where you go when you pray, to the realm of the mind and spirit. You enter into Eternity and there you realize that only God knows the answer. In the secret place there is boundless wisdom which created all things. To think of God is the best way to quiet the mind. The Yogi is a man who is in love with God, who has sensed his oneness with Him. He walks over the waters of confusion, and realizes his heart's desire, which is peace, light and understanding, and he lives in that orbit of light, and all who come in contact with him are blessed.

Inner Voice

Einstein said that he would still his mind and he would listen to the inner voice, and he did hear the inner answer. This listening is not tenseness, but relaxation. It is a passivity, a state akin to sleep, and yet you are far from being sleepy. The conscious mind is partially submerged. Effort is reduced to a minimum. It is a controlled and disciplined state of mind.

All great musicians such as Mozart and others did the same thing. Emerson, America's greatest philosopher, says in his writings that all his works were created from the outset and all that he did was to still his mind on the Holy Presence, thinking of God, and listening to the voice of the Spirit and then thoughts came into his mind, and he wrote them down. He refers to this procedure as listening to the "primal warblings."

Supremacy of Spirit

When you realize the supremacy of the Spirit within you, that is the greatest

discovery in all the world. It is a greater discovery than all man's inventions. It is the greatest thing to realize that the Spirit within you is omnipotent and supreme. Actually, when you realize and meditate on this great truth, you will solve all problems. Know you are definitely guided, and right action will follow. Let your concept of God be love, beauty, infinite intelligence and boundless wisdom. If that is your concept of God, He will respond to you as a guide in your daily affairs, as right action, as health, as abundance, because that is what you believe about God. God responds according to the nature of your belief, for "it is done unto you as you believe."

Self-Reformation

What is war? War takes place in the mind of man first. If a man can get along with the thoughts in his own mind, he can get along with his fellow-men. Man projects his own unconscious shortcomings and inferiority-complexes on others. This is the cause of all wars. We have to change ourselves. There is no one to change, but ourselves. Everyone wants peace. I do, you do. We want to see a perfect world. Who does not? I can never see a perfect world until I myself become perfect. I want peace in the world, but I can never see it, until I establish peace in my own heart. Only then can I bring peace to others who come within my orbit.

Man is what he assimilates mentally and spiritually. A man is what he thinks all day long, and his thoughts and feelings mould his destiny. What is thought? It is the power to select, to choose. There is affirmation and rejection for what we choose. To think, therefore, is to choose that which is noble and God-like. If there is any worry, fear, or anxiety present, we are not truly thinking.

If I do not cleanse my body, it will be dirty. If I do not cleanse my mind, it becomes dirty. So we must cleanse our mind through prayer. Prayer changes the subconscious mind. It wipes out all negative ideas lodged in the subconscious.

Get a new mental pattern, a mental vision, and you will go where your vision leads. Your outer world mirrors your inner world. Your new vision and new perception will wipe out all your old negative thoughts, and you will become Blessed.

Amen.

Modern Sufism

Srimati Munira van Voorst van Beest
(Netherlands)

Sufism has always continued to exist since it had its flourishing time in the first centuries after the origin of Islam. In its modern form, Sufism has been brought to the Western world as a religious philosophy of love, harmony and beauty by Inayat Khan, grandson of the great Indian musician, Moula Bux. Inayat Khan was born in Baroda (India) in 1882, of a Mohammedan family. As a child he was educated in this religion. He was taught music by Moula Bux and later on became a very good musician himself. At the age of 18 he made a tour through India and played even at the courts of several Rajas and Maharajas. More and more Inayat got interested in religion and in Hyderabad he came in contact with some Sufis and took part in their musical meetings. He found his Master and was initiated in the Sufi Order. Before passing away, the Master gave his blessings to Inayat and told him to leave India, to unite East and West by the harmony of his music and to spread the wisdom of Sufism. From 1910 till 1927 Inayat Khan visited the United States of America, and many European countries including Russia. He founded the Sufi Order in the West, which consists of the Universal Brotherhood, the Universal Worship (Sunday Service) and the Inner School.

The Sufi Message of Inayat Khan is embodied in the following ten thoughts.

1. There is one God, the Eternal, the Only Being; none exists save He.

2. There is One Master, the Guiding Spirit of all souls, who constantly leads His followers towards the Light.

3. There is one Holy Book, the Sacred Manuscript of Nature, the only Scripture which can enlighten the reader.

4. There is one Religion, the unswerving progress in the right direction towards the Ideal, which fulfills the life's purpose of every soul.

5. There is one Law, the Law of Reciprocity, which can be observed by a selfless conscience together with a sense of awakened justice.

6. There is one Brotherhood, the Human Brotherhood, which unites the children of earth indiscriminately in the Fatherhood of God.

7. There is one Moral, the Love, which springs forth from self-denial and blooms in deeds of beneficence.

8. There is one Object of Praise, the Beauty, which uplifts the heart of its worshipper through all aspects from the Seen to the Unseen.

9. There is one Truth, the true knowledge of our Being, within and without, which is the essence of all wisdom.

10. There is one Path, the annihilation of the false ego in the Real, which raises the mortal to immortality, in which resides all perfection.

Modern Sufism does not, as the members of the old school, renounce the world. Certainly, self-discipline is practised, but the ideal is to live the spiritual life in the world, in contact with people, probing the depths of life and rising above them, as Inayat Khan says: "The way of the Sufi is to experience life and yet to remain above it; to live in the world and not let the world own him."

The symbol of the Sufi Movement is a heart with wings. In the heart is a crescent moon and a five-pointed star. The crescent moon represents the responsiveness of the crescent in the light of the sun. The five-pointed star represents the divine light, creation. So the meaning of the symbol can be expressed in these few words: "The heart which by its response has received the Divine Light, is liberated."

In conclusion, let me give two of the Sufi prayers, which so clearly and beautifully show the essence of Sufism as it has been brought out by Inayat Khan to the world of today :

I

Praise be to Thee, most Supreme God,
Omnipotent, Omnipresent,
All-pervading, the Only Being.
Take us in Thy parental arms;
Raise us from the denseness of the earth;
Thy Beauty do we worship
And to Thee do we give willing surrender.
Most merciful and compassionate God,
The idealized Lord of the whole humanity,
Thee only do we worship,
And towards Thee alone we aspire.
Open our hearts towards Thy Beauty,
Illuminate our souls with Divine Light.
O Thou, the Perfection of Love,
Harmony and Beauty,
All-powerful Creator, Sustainer,
Judge and Forgiver of our shortcomings,
Lord God of the East and the West,
Of the worlds above and below,

And of the seen and unseen beings,
Pour upon us Thy Love and Thy Light,
Give sustenance to our bodies, hearts,
and souls,
Use us for the purpose that Thy wisdom
chooseth
And guide us on the path of Thine own
goodness.
Draw us closer to Thee every moment of
our life,
Until in us be reflected Thy grace,
Thy glory, Thy wisdom,
Thy joy and Thy peace. Amen.

II

Most gracious Lord, Master,
Messiah and Saviour of humanity,
We greet Thee with all humility.
Thou art the First Cause and the Last Effect.
The Divine Light and the Spirit of Guidance,
Alpha and Omega of all.
Thy Light is in all forms,
Thy Love in all beings—
In a loving mother, in a kind father,
In an innocent child, in a helpful friend and
in an inspiring teacher.
Allow us to recognize Thee
In all Thy holy names and forms
As Rama, as Krishna, as Shiva, as Buddha;
Let us know Thee as Abraham,
As Solomon, as Zarathustra,
As Moses, as Jesus, as Mohammed
And in many other names
And forms, known and unknown to the
world.
We adore Thy past,
Thy presence deeply enlightens our being,
And we look for Thy blessing in the future,
O Messenger, Christ, Nabi, the Rasoul
of God.
Thou, whose heart constantly reaches
upwards.
Thou comest on earth with a Message,
As a dove from above when Dharma
decays,

And speakest the Word that is put into
 Thy mouth
 As the light filleth the crescent moon,
 May the Star of Divine Light,
 Shining in Thy heart, be reflected
 In the hearts of Thy devotees,

May the Message of God reach far and wide,
 Illuminating and making the whole
 humanity
 One single Brotherhood in the Fatherhood
 of God
 Amen.

The Presence of God is Everywhere

Sri Richard Whitewell

(England)

There is a principle, or quality, or faculty, present in Nature; it is present in every living entity according to the measure or degree of its unfoldment, or the level of its evolution. In the lower strata of life, it is instinctive, but in man it is a latent faculty; and we speak of this principle or faculty in man as his power of perception by which he peers into the realm of reality.

There is no reality other than God, and He is the moving power behind our propensities, aspirations, endeavours. God is the Supreme Good, Love Immanent, Blessing Abundant.

Apart from God and His Goodness, all life is an emptiness. To be aware of His Presence within us and all around us is to

bring heaven into our lives. He is so near and yet so far from us, so near when our minds are in communion with Him and so far when we are oblivious of His all-loving, kindly Presence.

Behind all external appearances, behind the myriads of the facets of Nature, there dwells the hidden Reality, from whom we all have come, in whom we all sustain, and unto whom we will all finally return.

To behold the Presence of God everywhere is to transcend above the forces of evil, to conquer fear and hate, to rise above all that is base and negative. To behold the Presence of God is to divinize our lives, to bring about the balming influence of peace and harmony the world over.

A RETREAT IN THE HIMALAYAS

Away from the din of modern cities and yet not far removed from such amenities as are necessary for comfortable living—in a modest sense—the Sivananda Nagar (near Rishikesh, Northern Railway) offers ample facilities for rest-giving holidays as well as for settling down after retirement. Here, in sylvan solitude, in spiritually soothing atmosphere, on the bank of the holy Ganges, many devotees spend their holidays in undisturbed spiritual contemplation and benefit from the saintly company of Sri Swami Sivanandaji Maharaj. For this purpose they have constructed small residential quarters of their own. Anyone is welcome to do so, if one could afford. The land is provided free of cost. The construction charges for a single room come to about Rs. 2,500. For details, please write to :

The Secretary, The Divine Life Society, Sivananda Nagar, Rishikesh, U.P.

Ashram News and Notes

Yoga-Vedanta Forest University

The Yoga-Vedanta Forest University celebrated its eighth anniversary on 3rd July, at Sivanandanagar, Rishikesh. In the morning, a Saraswati Puja was held and in the afternoon and evening, discourses appropriate to the occasion were given by Swami Chidananda, Vice-Chancellor; Swami Harisaranananda, Professor of Bhakti Yoga, Swami Jyotirmayananda, Professor of Vedanta, and others. Swami Krishnananda, Pro-Vice-Chancellor, read out the annual report of the activities of the Forest University during the past year, following which he spoke on the "ideal of education" and the "spiritual accent of India's cultural heritage." Other speakers dwelt on the ways and means through which the University tries to disseminate the knowledge of Yoga and Vedanta, and the various aspects thereof, while emphasizing the usefulness of its unique role in resuscitating the spiritual values of this country among the educated classes and the younger generation in particular, and spreading these ideals in different countries of the world through various avenues.

During the past year, over eighty students from abroad have come and stayed at the University and undergone specific courses in Yogic exercises and special studies. A number of aspirants in this country have likewise availed the opportunity of staying at the University during their vacations to undergo practical training in the various branches of Yoga, while also deriving the benefit of the personal guidance of Sri Swami Sivanandaji Maharaj.

Guru Purnima

The ashram observed the holy occasion of the *Guru Purnima* on 22nd July. A *pada puja* to Sri Swamiji Maharaj was performed

and a special prayer service held in the morning. Discourses on parts of the *Brahmasutras*, *Guru Bhakti*, and "the path of *sadhana*" were given at the afternoon session, and in the evening, *kirtans* and *bhajans* were sung, and prayers to the *Brahmavidya Gurus* of the past and the present offered. Quite a few disciples of Sri Swamiji Maharaj had come from outstations to participate in the *guru puja*. Four aspirants were initiated into the order of *sannyasa* on this day, by Sri Swamiji, who are now known as Swamis Jagatananda (Sri J. V. Rao), Vidyananda (Sri Ramanatha Aiyer), Ramakrishnananda (Sri Ramakrishna, B.A.), and Sevananda (an aspirant from South India).

Women's Relief Camp

The sixth relief camp for women's and children's diseases was held under the auspices of the Sivananda General Hospital from 18th June to 28th July. Dr. Devaki Kutty, M.B.B.S., D.G.O., M.R.C.O.G., Reader at the Queen Mary's Women's Hospital, Lucknow, who is also a visiting doctor to the Ashram's Hospital, was in charge of the Camp and was assisted by Dr. Saroj Shah, M.B.B.S., and others, including the hospital staff. It may be recalled that every year a similar relief camp is held here during the visit of Dr. Kutty, or any other specialist in gynaecology and obstetrics, whereby a valuable opportunity is afforded to the women patients of Rishikesh and the neighbouring areas to avail specialized treatment and medical guidance for themselves as well as for their children, if required. The Camp treated about 400 patients, 65% of which were gynaecological and 2% obstetric cases, including seven surgical ones.

Eye Relief Work

As already announced, since the inception of the Eye Department at the

Sivananda General Hospital, which is under the charge of Dr. Chellamma, M.B.B.S., D.O., testing (refraction) of eyes and treatment of eye-diseases are being continued everyday. The Eye Department has treated a total number of about 370 eyes cases, including a few surgical ones, during the period beginning from the first week of April and continuing to the last week of July. These cases included acute conjunctivitis, trachoma, keratitis, corneal ulcer, choroiditis, chronic glaucoma, removal of cataract, etc.

Music Performances, Drama, Etc.,

It is well-known that when Sri Swamiji Maharaj happens to know that a visitor has musical talents, or he is a learned scholar, he is immediately requested to share his talents with others who might be interested in them, and thus the visitor is requested to give music performances or deliver speeches, as the case may be, at the *ashram satsanga*. These, of course, would be besides the routine programme of the *satsanga*, which is conducted by the resident-members of the *ashram*.

A number of recitals of the Karnatik style of music on *veena* were given by Swami Vidyananda (Sri Ramanatha Aiyer), who has just been initiated into the order of *sannyasa* by Sri Swami Sivanandaji Maharaj on the *Guru Purnima* day, and who is now staying at the *ashram*.

Sri Jagadamba Prasad Mathur, of Delhi, did inspiring *bhajans* and *sankirtans*, together with the members of his family, on several occasions.

Recitals of the Hindustani style of music were given by Sri Brij Mohini Anand, on *sitar*, and vocal Hindustani compositions were sung by Sri Archana, of Delhi. Vocal Karnatik music performances were also given by Sri Nataraja Iyer, and Sri Sivarama Iyer, of Tanjore.

A *rasa lila*, depicting the boyhood

anecdotes of Sri Krishna in the Vraj, was staged here on 28th June, by a party from Vrindavan.

On 2nd July, some of the workers of the *ashram* enacted a drama, *Bhakta Dhruva*, which portrayed how steadfast devotion to the Lord and absolute faith in Him could bestow miraculous results by fulfilling the aspirations of the devotees.

Discourses

A discourse on the methods of God-communion and the power of prayer, which is published on pages 182 to 186 of this issue, was given by Rev. Dr. Joseph Murphy, Ph.D., D.D., of Los Angeles, California, when he visited the *ashram* on 8th July.

Dr. Mohammad Hafiz Syed, Ph.D., D.Litt., retired Professor of the Allahabad University, spoke on the "essential requisites of spiritual life," on 20th July.

'Upanayana'

The *upanayana* (sacred thread) ceremony of Sri Venkatasubramanyam and Sri Swaminathan, sons of Mrs. Sankara Iyer, were performed at the *ashram* with due *eclat* during the second week of July, when Sri Swami Sivanandaji Maharaj gave his blessings to the youngsters in consecration of the ceremony.

The *chowla* (offering of new cloth and sacramental feeding) ceremony of the son of Sri Narang, of Dehra Dun, was also performed by Sri Swamiji during the period under review.

Visitors and Visiting Aspirants

The *ashram* received a large number of visitors from various parts of this country and a few from abroad, during the last month. Usually a good many pilgrims, who visit Rishikesh and other holy places in the Uttarakhand, casually drop in to have *darshan* of Sri Swami Sivanandaji Maharaj, and there are others who specially come to meet His Holiness on a short visit, besides others still who stay on for a fortnight,

or a month, or longer, and participate in the routine prayer services, engage themselves in *sadhana*, or spend their time as per their aptitudes.

The following were among those who visited the *ashram* and stayed for different durations, during the period under review :

Sri I. B. Punyatmaja Oka, of Indonesia ; Dr. Bhagirath Nath Kaul, M.A., Ph.D., Principal Private Secretary to the Prime Minister, and Mrs. Shakeswari Kaul ; Dr. Devaki Kutty, M.R.C.O.G., Lucknow, who was accompanied by the members of her family ; Sri Ram Krishna, Senior Deputy Director-General of Post and Telegraphs, New Delhi ; the Hon. Sri Gulzarilal Nanda,

Union Minister for Irrigation and Power and Planning, New Delhi ; the Hon. Sri Siddhinath Sharma, Minister for Transport and Public Works, Government of Assam ; Sri Leonard Lowengrob, New Jersey, Srimati Beatrice Vigo, New York, and Sri Edward C. Wilson, Baltimore, U. S. A. ; Sri Ejnar Ornholt, Nakskov, Denmark ; Sri Jayadaya Dalmia ; Dr. Mohammad Hafiz Syed, Ph.D., D.Litt., Allahabad ; Dr. Hetram Agarwal, M. D., Amritsar ; Sri H. S. Rao, botanist, Forest Research Institute, Dehra Dun ; Major-General A. N. Sharma (retired) ; Sir S. V. Ramamurthi Kt., adviser to the Planning Commission, New Delhi ; and Dr. Joseph Murphy, Ph. D., D.D.

Reports from Divine Life Society Centres

Sivananda Charitable Dispensary, Dadh.

An average number of 85 patients are being treated daily at the Sivananda Charitable Dispensary at Dadh (Kangra Valley), the founder and in-charge of which is Major-General A. N. Sharma, retired Director of the Army Medical Services (please also see the "Ashram News and Notes" in the previous issue of *The Divine Life*). Free distribution of milk to the local school children, nursing mothers, and the old and the sick, is regularly carried out. Milk is also given to anaemic and weak persons, besides butter-ghree to some and multivit tablets to many.

Sivananda National Health Institute,
Jagadhri

At Kothi-Harsarandas, Jagadhri, Punjab, Dr. Vidyaratna, a local medical officer, inaugurated the Sivananda National Health Institute sometime ago. In his message for the occasion, Sri Swami Sivanandaji Maharaj observed : "Service of the sick is the real Yoga. It also means Vedanta in practice, which gives purification of

heart, and enables you to realize the presence of God in all those around you.

Platinum Jubilee Commemoration at
Bangalore

At a joint meeting of the representative of the Divine Life Society Branches of Tasker Town and Visweswarapuram, held sometime ago at No. E-12 Sankarapuram, Sankara Mutt Road, Bangalore-4, the subject of constructing a Bhajan (Prayer) Hall to commemorate the Platinum Jubilee (seventieth birthday) of Sri Swami Sivanandaji Maharaj was considered, and, for the time being, the Tasker Town Branch has a proposal to start a press for printing and free distribution of the literature of Sri Swamiji Maharaj.

'Sivananda Circle,' Prague

At Prague, Czechoslovakia, Sri Sivananda-Isabella, together with a group of spiritually inclined friends, has formed what is known as the *Sivananda Circle*, with the object of practising and disseminating the teachings of Sri Swami Sivanandaji Maharaj. It is proposed to translate

in the local language selected teachings from the works of the Swami to facilitate their easy propagation. The *Sivananda Circle* also proposes to celebrate the seventieth birthday of His Holiness in a befitting manner on the lines as arranged by Srimati Sivananda-Margarita, of the "Synthese Universelle," Geneva, Switzerland.

Pretoria Branch

The usual activities of the Pretoria Branch of the Divine Life Society, in South Africa, are being enthusiastically pursued under the able guidance of Sri Sivananda-Bicka Chiba. Many Europeans have now joined the Branch and are taking keen interest in the practice of Yoga, and what is remarkably interesting is that they have already given up meat, liquor, and smoking. Since January 1956, a special Yoga class is being held every week at the residence of Sri Levien, which includes prayer, relaxation, meditation, *japa*, study of the works of Sri Swami Sivanandaji Maharaj, and general discussion on spiritual topics. This class is specially intended for European members. A great interest in spiritual matters is being effected, particularly in Pretoria, especially because of the keen interest and inspiring perseverance of Sri Sivananda-Bicka in this direction.

Durban Welcomes Sri V. Srinivasan

A cordial welcome was accorded to Sri V. Srinivasan at Durban on his return home from Sivanandanagar, Rishikesh, where he had undergone a period of training in Sadhana. Sri Srinivasan, who is a prominent leader of the Durban Branches of the Divine Life Society, has been instrumental in founding a number of branches of this institution in various parts of the Union of South Africa.

Writing about the welcome given to Sri Srinivasan, a local English daily, *Leader*, writes:

"What would you, a Maritzburg-born man now residing in Durban, do immediately

after your return from a six-month sojourn in India? Be gathered to your family circle? Look round the city, or visit old friends? You would. But one man disembarked in Durban; the usual welcome at the quayside; a wash and brush up, and he was on the road to Maritzburg to preach in the Divine Life Society's *ashram*.....An unused garage in Gertrude Street has been transformed into a beautiful temple—the walls and ceiling are in contrasting shades of delphinium and pale blue with vases of red roses filling the window sills.....The transformation was brought about voluntarily by a small band of worshippers from all walks of life...."

"Light Divine," A Bi-Monthly Periodical

A bi-monthly periodical entitled *Light Divine* is being issued from P.O. Box 223, Madras, by Sri S. Kuppuswami, and distributed freely. Its main object is to disseminate spiritual knowledge through the publication of the writings of Sri Swami Sivanandaji Maharaj.

Vernacular Editions of "Sivananda's Integral Yoga"

In connexion with the seventieth birthday of Sri Swami Sivanandaji Maharaj, to be celebrated on 8th September, 1956, the publication entitled *Sivananda's Integral Yoga*, by Sri Swami Venkatesananda (already published), is proposed to be translated and brought out in seven vernacular languages as noted below:

Hindi: (Yoga Vedanta Forest University, Sivanandanagar, Rishikesh)

Gujarati: (Dr. B. G. Adhwaryoo, Patan, Gujarat)

Bengali: (Sri H. Nilakanta Iyer, Calcutta)

Tamil: (The Maharaja of Ettaiyapuram)

Telugu: (Sri N. Venkatasubba Rao, Eluru)

Malayalam: (Sri T. Ramanathan, Traffic Inspector, Southern Railway, Pollachi)

Kanarese: (The Nilsandra Branch of the Divine Life Society, Bangalore)

AYURVEDIC MEDICINES AND TONICS

1. Pure Shilajit (tonic, blood-purifier)	Per Tola Re. 1-8
2. Chyavanprash (tonic, nutrient)	Rs. 2-10, 5-4 and 10-8
3. Chandra Prabha (for debility, urinary and other complaints)	Per Tola Rs. 2-2
4. Brahmi-Amla Medicated Oil (cooling hair oil)	Rs. 2-0 and 4-0
5. Vasanta Kusumakar (general nervine tonic)	Per Masha Rs. 3-12
6. Brahmi Vilas Choorna (for cough and cold)	As. 0-8-0 and Re. 1-0
7. Brahmacharya Sudha (for spermatorrhoea)	Re. 1-0 and Rs. 2-0
8. B. M. K. Trichoorna (for cough and cold)	As. 0-8-0 and Re. 1-0
9. Brahmi Leaves (brain tonic, cooling agent)	Re. 1-0
10. Sivananda Tooth-powder (a cleansing, medicinal agent)	As. 0-8-0 and Rs. 1-0
11. Pada Raksha Malam (fissure-foot ointment)	As. 0-8-0 and Re. 1-0
12. Chandrakanti Lepam (for boils)	Re. 1-2 and Rs. 2-4
13. Dashamoolarishta (for digestive and liver complaints)	Rs. 3-2
14. Ashokarishta (for gynecic complaints)	Rs. 2-12
15. Cureczema (for eczema and general skin diseases)	Rs. 2-8
16. Kshudha Vardhak Choorna (appetizer and digestive agent)	As. 0-8-0 and Re. 1-0
17. Balajivanamrita (tonic for children)	Re. 1-12
18. Madhumeha Nivarak (for diabetes)	Rs. 2-8 and Rs. 5-0
19. Pure Himalayan Honey (nutritious sweetening agent)	Per lb. Rs. 3-0
20. Arjunarishta (for ailments of heart, lung, etc., and purification of blood)	Rs. 2-12
21. Brahmi Sharbat (for cooling the system; a refreshing drink)	Rs. 3-4
22. Netra Jyoti Surma (for external eye diseases)	As. 0-12-0 and Re. 1-8
23. Maha Yogaraj Gugulu (for neuralgic ailments and nervous debility)	Rs. 2-8
24. Triphala Powder (for purification of blood)	Per lb. Rs. 3-0

For full particulars and medical guidance please write to :

*The Sivananda Ayurvedic Pharmaceutical Works,
P.O. Sivananda Nagar, Rishikesh (Himalayas)*

ALL INDIA DIVINE LIFE CONFERENCE

Grand preparations are being made in Calcutta by an influential committee representing the cross-section of the Metropolis, for the forthcoming All-India Divine Life Conference to be held there. Sri N. C. Ghosh of Titaghur Paper Mills, Sri Nagarmull Murmuria, Sri T. S. Sitapathy (Chartered Electrical Engineer), Sri Kashiram Gupta (Managing Director of the General Printing Works, Ltd), Sri V. Srinivasan, Sri Lalchand Garani are some of the members of the Reception Committee. The Conference will be held 19th, 20th & 21st October, 1956. All members of the Divine Life Society, all Sadhakas, and all Branches, are earnestly requested to co-operate with the organisers of the Conference. Further information can be had from: Sri H. Nilakantan, Burma-Shell, Hong Kong House, Calcutta.

SIVANANDA PLATINUM JUBILEE

The Sivananda Platinum Jubilee, or the seventieth birthday of His Holiness Sri Swami Sivanandaji Maharaj, will be celebrated on a grand scale at Sivananda Nagar, Rishikesh, on the 8th of the next month. It is a day especially auspicious to the disciples of His Holiness and also to all those who are associated with his Divine Mission, when they ought to commune with their Gurudev through prayer and meditation, and renew their spiritual link with him.

The occasion may be celebrated by individual devotees with an all-day prayer programme, including meditation, recitation of hymns to the Lord, *japa*, study of scriptures and of the works of His Holiness, selfless service, and Satsanga.

The Branches of the Divine Life Society could celebrate the occasion in a like manner, in addition to holding of public meetings, etc. Leaflets and pamphlets containing the teachings of His Holiness, including his seventieth birthday message (draft copies available from the Headquarters), may be printed by the Branches and individuals, and distributed free of cost.

At Sivananda Nagar, the programme will include four sessions of prayer and Satsanga: 4-30 a.m. to 6 a.m.—group meditation, prayer, chanting of *guru stotras*, *shanti mantras*, etc.; 6 a.m. to 7 a.m.—*prabhat pheri*; 9 a.m. to 11 a.m.—*pada pooja* to His Holiness; 12 noon—*sadhu bhojan*; 4 p.m. to 6 p.m.—discourses on the life and teachings of His Holiness; 7-30 p.m. to 11 p.m.—general *satsaaga*, including *bhajan*, *sankirtan*, music performances, discourses, etc.

Disciples and associates of Sri Swami Sivanandaji Maharaj, and all spiritual seekers, in general, are cordially invited to attend the birthday celebrations at Sivananda Nagar, Rishikesh, after informing us of their arrival.

Voluntary contributions for the success of the celebrations and for the furtherance of the Divine Mission of His Holiness will be gratefully accepted by:

The Secretary, The Divine Life Society, P.O. Sivananda Nagar, Rishikesh, U.P.

KRISHNA JANMASHTAMI

The Krishna Janmashtami will be celebrated at the *ashram* on the 28th of this month. A special *pooja*, including *lakharchana*, etc., will be performed at the Viswanath Mandir, wherein also is installed a marble *vighraha* (statue) of Sri Krishna. During the day, a *havana* will be performed for peace and welfare in the world. The programme will include study of the *Bhagavata* and other appropriate scriptures, discourses on the life and teachings of Sri Krishna, and chorus chanting of the *wada sakshara mantra* (*Om Namo Bhagavate Vasudevaya*). On the same day, Sri Swami Sivanandaji Maharaj will give *mantra diksha* to all those who desire. The *pooja*, which will terminate at midnight, will also be offered on behalf of individual devotees on request.

The Secretary, Divine Life Society, P.O. Sivananda Nagar, Rishikesh, U.P.

NATUROPATHS TO NOTE

Applications are invited from competent Naturopaths to serve at Sivananda Nagar, Rishikesh, as Director of Sivananda Nature Cure Sanatorium, in honorary capacity. The applicants are requested to furnish the details of their qualification and age. Adequate English knowledge to deal with correspondence is essential; type-writing qualification preferable. The Ashram will provide lodging and boarding free of charge to the Director, but he should have no dependents to be supported here. Please apply to:

The Secretary, Divine Life Society, P.O. Sivananda Nagar, Rishikesh, U.P.